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Bible Lessons

Come Unto Me : Excerpts from *Harmony*
Volume One: **The Light**
Volume Two: **Job**
Volume Three: **The Christ** (now in production)

Divine Science and Healing

Harmony (pamphlet)

Hidden *Harmony*

All of the above titles (except *Divine Science and Healing*, which was first published by the Cramers in 1902) have been compiled under the editorship of Rev. Joan Cline-McCrary and come from the recently collected eighteen volumes of *Harmony* Magazine. Collection of the scattered issues was the ten-year effort of the late Dr. Ruth Fangman Townsend of San Diego and her Revelation Research organization.

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Record of Myself

by

Malinda Elliott Cramer

(Copied from ***Harmony*** Magazine)

Malinda E Cramer

Edtited by Rev. Joan Cline-McCrary

HARMONY

Is Wisdom's Way of Presenting Her Expressions.

Vol. 7. OCTOBER, 1894. No. 1.

Our Workers.

SPIRITUAL EXPERIENCE AND CONSCIOUSNESS OF BEING.

"*Though I bear record of myself, yet my record is true.*"—(*John viii: 14.*)

He who knows what is truth, speaks of what is as eternal life, and of conditions that have passed away as temporary beliefs.

It was early one morning in the year 1885, during an hour of earnest meditation and prayerful seeking, that I asked the following questions in faith, believing that they would be answered, with a willingness to abide the decision, whatever it might be. "Is there any way out of these conditions? Is there any power in the vast universe that can heal me?" The immediate and all-convincing response was not an audible voice, but was an intuitive response by the life-giving spirit, which penetrated the body through and through, and which illumined and vivified its every atom with newness of life. From the depths of Divine perception and understanding I was caused to know and realize that if I got well it would be by the power of the Infinite Spirit. I arose from my chair, and walking the floor said, "If, if, if I ever get well, then there is *one* way out of these conditions; then I must *seek* that way."

At that time I had received medical advice, which I endeavored to obey implicitly, and had been under medical treatment most of the time for more than twenty years. At this point, when I was just giving up hope of obtaining relief from medical remedies or through material means, my good husband and many friends, who were solicitous for my good, were urging me to see another doctor, a specialist. My case had baffled the best physicians, both in the East and California, many having pronounced me incurable. The verdict of physicians, as well as many of the best magnetic healers and electricians and the majority of my friends, was, "She is incurable." But out of the kindness of their hearts they urged me to see another physician, thinking it would do no harm if it did no good. Being unwilling to experiment further with medical treatment, I was opposed to conforming to their wishes, but concluded to consult two physicians, personal friends, who had treated me, one five and the other two years. I was somewhat surprised when they both advised me to conform to my friends' wishes, for said they. "judging according to symptoms you have need of his services." For the first time I rebelled against their decision, and with firmness said, "No, I will not see another physician." My husband then anxiously asked what I intended to do, to which I replied, not understanding the full import of my words, "Get well, of course," and went to my room to contemplate the nature of my conduct, for I had not before spoken so decidedly in opposition to the opinions of my friends. It was during this contemplation that I asked the above questions concerning my healing, and received the response.

The last physician employed, who treated me about two years, said: "The only hope I have, whatever, of your recovery, is based in your remarkable patience and willingness to endure pain and suffering." Quite different this, from the opinion of one of the best and most prominent magnetic healers and physicians who, after having treated me several weeks, wrote "I would have some hope of your recovery, if you were not so patient to endure your conditions, and so submissive to your sufferings; you are altogether too resigned."

During the entire time of twenty-three years I was either practicing or arranging to practice some external method of cure, fully imbued with the belief that something must be done, constantly, to get well, hoping all the while to obtain relief from conditions to which it seemed I was subject, and most of which were believed to be inherited. During that entire period there was no realizing sense of bodily ease, mental rest, or spiritual satisfaction.

While under treatment in New York, the physician advised California climate as my only hope of relief, which, of course, necessitated a long journey in search of health, which I now know is always with us and everywhere present. Those who think according to the popular belief that we are subject to conditions and surroundings, will be somewhat surprised to learn that I lived in this climate for fifteen years before experiencing any real and lasting benefit, and then not because of climate, but because I had learned that neither climate nor locality makes whole, but He who makes whole is *Whole* in all climates, and in every locality.

The answer to my earnest inquiry, as to whether there was any power that could heal me, was an all absorbing realization of a presence not heretofore realized. This presence was more than personal; it was omnipresence, and was so real, and so vivifying and illumining, that I became It. I realized It to be my Life, my Being, my health, knowledge and power. It was as a "consuming fire," in that all things became It, and were this Presence manifested. Simultaneous with finding myself in God, I experienced the indrawing of all things; that is, that all are embraced within one eternal God and Father, or One Infinite Source and Cause, and as I looked out over the Infinite's Creation, I beheld what to me was "a new heaven and a new earth."

That hour was the beginning of my realization of the oneness of *Life*, for a gleam of its truth flashed across my mental vision at that time which I now understand to be the at-one-ment of the whole—of the Creator and creation. Dear reader, from that moment I have not questioned concerning "The Way," nor have I known any authority but self-evident Truth.

Prior to this experience, the presence and omnipresence of God had been but a vague belief; I know it was with me, as it is with many persons at the present time, a very vague belief: for if any one had asked me if I believed that absolute good was everywhere present, that the Infinite Life was manifest perfectly within all living, in that there is one God and Father of All, who is in you all, and through you all, and above you all, my answer would have been, no! I do not; and this is the test of realization or non-realization.

At that time I had no thought of healing and teaching others, or doing any of the work in which I am now engaged.

This to me was going unto God: "coming unto me," finding God to be All in All, and abiding. I was certainly changed in the twinkling of an eye, and can say, each day, and in the ever present *now*, "God hath begotten me." I am here to bear witness of the Truth.

In most convincing and satisfying ways have I been caused to realize and enjoy the freedom of Truth. I certainly have everything, in realization, to be thankful for. The Truth has enabled me to turn mountains of "Difficulties" into the sea of oblivion. My first promise, after the realization of the omnipresence of the Supreme One, was essentially this, that if I could be healed through a knowledge of truth, which to know makes free, I would endeavor to serve the Truth, with singleness of purpose, to the best of my ability. I was conscious that the One to whom this promise was made was witness of all things. This thought was somewhat startling when the full import of the promise was realized. The Truth realized, of being whole now, was so much more than the hope of becoming whole, that it destroyed all disposition to say "low here, or low there;" for the kingdom of heaven was found to be within, and everywhere apparent. The actualization of the presence of one living and true God, was the rending of the veil of separateness, and made visible to me the truth of the living things of substance; and as "Through faith we understand that the worlds were framed, by the word of God," it was self-evident that through faith our bodies were formed by the word of God.

At this point the question that naturally arises is, were you instantly healed? The answer to this is: I at once saw the unreality of the conditions, and was free from the belief that they had any power, or could control for either good or ill. Thus the ax was struck at the root of the tree, and the old conditions passed away as fast as I disowned them by dropping the old habits of thinking and believing.

When my friends heard that I was recovering my health, they called for the purpose of inquiring what it was that had benefited me; and when they found me, as they expressed it, looking like a new person, they would say: "Is it true that you are getting well?" "Is it possible?" "Can you sit up all day?" etc. This enabled me to see with what strength of conviction they held me as being "incurable." This determined me to free myself from their beliefs, and I saw that the only way to accomplish this, was to free them from their false beliefs about me. So when any of my acquaintances inquired about my health, I told them that I was quite well. I discovered that to enjoy health, it was necessary to break up the habit of inquiring as to your feelings of ease or disease. Putting this discovery into practice enabled me to realize freedom from the environments of the thoughts and beliefs of others. It was not long until my friends asked me to give them treatment, and as I believed that I should do unto others as I would that they should do unto me, and as I wanted to appear in their sight as being whole, I was glad to hold them in the consciousness of being whole.

Among my first patients were three cases of healing that stand out more clearly in memory than others, at this time. My first patient was a young lady friend, whom the doctors had pronounced as having quick consumption. Her friends were contemplating taking her to another physician for a special examination of the lungs. The day before the examination was to take place, she called to see if it were true that I was getting well, and I coaxed her to come to me every day for a week, before going to the doctor, which she did; and before the expiration of that time she realized perfect healing, and has been free from that hour.

My next patient was one who had been an invalid for seventeen years. She was thoroughly healed; and from that time has demonstrated the freedom of Truth in perfect health.

After the healing of this case, the wife of a physician who had attended her for several years, asked me how I came to heal her; she said: "How did you do it? What did you call her disease? My husband believed her to be incurable." To which I replied: "*Truth* made her whole, and I neither saw nor named disease."

The third case was one that had suffered extreme pain, at times, for more than five years, and had tried the so-called cures of the best physicians. She was faithful in coming to me every day for three weeks; at the expiration of that time she suddenly realized that she was healed.

I decided to set apart one afternoon each week for free treatment, and invited all to come who would. The number that generally came was from fifteen to twenty. After experiencing the results of the treatment, they requested me to instruct them in my method of healing, which was the beginning of my teaching.

During the hours devoted to silent meditation and affirmation of the good, I realized that the mental change taking place was the mental act of passing from the individual to the universal; and at one time, while making absolute statements of Life, I saw the fallacy of the popular belief that there is a *lower* self and a *higher* self, for Cause and effect must forever be united. With this realization, passed away the belief of the separation of Divine Mind and body. I saw that holiness consisted in oneness; that Spirit and body are at-one in truth. I realized from the beginning, that Infinite Mind and it manifest, was the All in All. When there was no longer two self-hoods, and no body of falsehood to deny, my health sprung forth speedily, and I realized a body free; and could say this day: "A body thou hast fitted me."

One day, after having treated seventeen cases with a marked degree of success, I experienced a realization of wholeness beyond all previous conceptions: I realized the passing from, or the blending, of the individual mental conception into the conception of the Universal Mind of Consciousness. In thought, I paused, to ask myself: Am I drifting away from my family and friends? But intuitively I knew that in Truth, where "I Am," there dwell my family and friends. There can be no truth in the belief in separation of families, either in interests or feelings, because of spiritual understanding and realization, since there is one God and Father of all.

The principal thought that I held while treating the seventeen cases, was the Infinitude, Omnipresence, and Allness of God; that God is Spirit—hence, all that is, is Spirit; that the Holy Spirit comprised the whole; whose law is Love. I affirmed that the perfect demonstrations of God were before me, and that His Love reigned everywhere in all living.

Upon retiring that evening, I was blessed with a realization that was more than a mere conception. I realized being *Omnipresent* Mind.

As soon as I laid my head upon the pillow, I consciously withdrew from the body and looked upon it lying upon the bed, and realized it to be a thought, within My Mind. I then said inquiringly: "*Where* am *I*, and *what* am *I?*" Simultaneous with this question, I saw another form, white and ethereal in appearance, vapory and cloudlike; this form enveloped the one lying on the bed, and pervaded it through and through. My realization was, that it was, beyond all question, a thought in My Mind. Then I thought with increased earnestness: "*Where* am *I*, and *what* am *I?*" And in answer to my question, there was before me, within my consciousness, a six-pointed star, pure and clear as diamond light; its center calm and clear as pure crystal, and radiating the Light of Life. I knew unto a certainty that it was a center of consciousness, or conscious action within My Mind. I intuitively understood its connection with the forms I had previously seen. I knew it to be also a thought in My Mind. Again I said, with even more emphasis: "*Where* am *I*, and *what* am *I?*" And simultaneous with the asking of this question the third time, was completed the realization of the full consciousness of Being. "*I*" *was that* Omnipresence which lies back of all form; the *Mind* which contains within Itself the things that are seen; the Mind not seen, but which Itself is Consciousness. "*I*" was not only conscious, but was consciousness Itself.

This consciousness was absolute Stillness and illimitable Light. As I thought of the immensity of Omnipresence, form appeared within *Me*, and *I pervaded it*. The Universe of forms were forms of Thought within My Mind, which to Me were transparent, and I was present in all. As my attention was again directed to this individual form, from which it had been withdrawn, I perceived that to Me it was transparent, and I pervaded it. This consciousness of Being was the actualization of the Truth that I had, with earnest conviction, claimed of the Allness of God. In this realization I experienced the true relation existing between Cause and effect; or I saw the Unity and at-one-ment existing in the Mind Infinite, Its action and the result of action, which is the All in All. And thus I learned the lesson that The All is Infinite Mind or God, and It, or Him, manifested.

As I again opened my eyes to the world of form, my experience was that the bliss of Being is the most perfect peace imaginable. Do you wonder at my teaching the Unity of Life, and the Divinity of all Living? Do you wonder at my earnestness in preaching this gospel of freedom, or at my determination to do all in my power to forward this movement of Truth and extend it throughout the world, and bring all to a knowledge of the Truth of Unity and Brotherhood?

This Consciousness of Being has been the one and only basis for all the work in which I am now engaged, or have been instrumental in inaugurating.

"And I, if I be lifted up from the earth, will draw all unto me."—John xii: 32.

(*Continued from October.*)

IN the realization of at-one-ment, there is no authority known but Self-evident Truth. Truth is Self-evident. The Infinitude and Omnipresence of the One living and true God is the basis for all the work that has been accomplished through our instrumentality; the foundation of every movement engaged in by us in the interest of Truth.

When I began class teaching in 1887, I at once saw the necessity of systematizing my lessons, so that after a close and thorough analysis they would agree with "The Statement of Being," and be true of the Truth, that God and God manifest is the Infinite whole. I determined that if I taught, I would teach the Science of Being, and not simply talk about it: so I resolved to give a Divine reason—which is always a logical one—for every statement or claim made. My purpose was to logically show the conclusions that must necessarily be drawn from an understanding of "The Statement of Being." With that determination have I persevered and accomplished all my work.

Strict adherence to this method, and a calm, quiet determination, based in a knowledge of Self-evident Truth, enabled me to systematize a Primary, Theological and Normal Course of lessons, and to present to the world "LESSSONS IN SCIENCE AND HEALING," a logical and practical treatise on Divine Science; also another book, BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, as well as several booklets. Besides being engaged in the editing and publishing of this magazine, from October 1888, for which I have furnished lessons and articles every month, I trust that all may see (as do I, and as did I when first my work was commenced,) that strict adherence to "The Statement of Being," in my writing, teaching and speaking, has enabled me to accomplish the work that has been accomplished.

Much that I heard and read on the Science at that time, I found to be contradictory, hence, not scientific. It seemed to me that some of the speakers and writers were simply talking about the Science and not teaching it. "The Statement of Being," to me, was, and is, Eternal Truth. Once this is understood, it is an unchanging basis for all thought and action; one to be strictly adhered to in solving the Problem of Life. I determined to write my lessons for the sake of discipline, and to avoid making such statements as I frequently heard, or forming such habits as were to be observed. For example: The speaker would say, that God is Infinite Mind; then dropping that statement it would be lost to sight, as he proceeded to talk about a mortal mind, that made everything that was in sight. Others would say that God is Infinite Mind, and is without variableness or shadow of turning; then turning from this statement of Infinitude, would talk about having minds of their own, and of changing their minds, and of the various states of diseased minds, and of healing mind.

I realized the necessity of avoiding making these contradictory statements, and of instructing my students in such a manner that they might be enabled to teach and write consistently, from the standpoint of the "Statement of Being." When the contradictions of these statements were pointed out and shown to be unreasonable, the reply would be: "It is necessary to present the Truth in a way that it can be understood. We must speak to the present comprehension of the people." I clearly realized that to speak in such a manner as would bring forth the light of understanding, one must not consult the present comprehension of the people, but must speak as if they were already illumined with the Divine Mind, otherwise what regard show we for Omnipresence? Some of my friends were anxious that I should speak altogether extemporaneously, in the beginning of my public work, and thus cultivate what they termed inspirational speaking. My determination was unmoved by their wishes, for I saw clearly that to know the Truth once was to know it forever, and that the more excellent way was to speak from Divine understanding, and not from inspired conditions. To be, is greater than to receive, hence I invariably thought, and sometimes said I am doing just what I wish to do; I want to analyze every sentence and see that it is true to Truth, before giving it to the class or publishing it. This course has proven eminently satisfactory, in that it has stood the test of subsequent analysis, and has enabled me to prove my position on every question pertaining to the interests of humanity, and to demonstrate the Truth unto myself in every effort. This certainty that I knew whereof I spoke, is the only way by which I overcame—or did away with—extreme timidity, which nothing but certainty of Truth would have enabled me to do.

This, with the realization of Being, which is ever present with me, has enabled me to move with no *uncertain* tread in all my undertakings. In the early part of the year 1888, I became satisfied that my time was to be devoted to the work of teaching the gospel of Truth and healing the sick, and preparing others to go and do likewise; so in the month of May of that year, I decided to open a permanent school, and chartered HOME COLLEGE for educational, ethical and religious purposes, for instruction in Divine Science and its therapeutic application, which is the Christ Method of Healing.

The College was chartered May 4th, 1888, and dedicated to Truth. We quote the following from the address delivered at the dedication: "There is no Truth that is not included in Spirit; Science is co-eternal with Spirit. Then, to Truth, to the Good, we dedicate the HOME COLLEGE of Spiritual Science. To Universal Spirit—in which we live, move and have our Being, and in which is our eternal home,—we dedicate the HOME COLLEGE. To the Source of All Truth, the Bestower of all blessings, the Life of all things, we dedicate this College. Then, as much Truth as in me is, I am ready to preach (teach) the gospel."

In August, 1888, I decided to publish a magazine in connection with the College, setting forth its teaching. The intentions were then as they are now, published in the declared intentions of the editors of HARMONY. Since coming into a knowledge of Truth, my method has been that when it was time to act in any direction, or to commence a work of any kind, to neither ask for, nor try to see the ultimate or result of that work. I have never for a moment hesitated or waited to see the detail of that work before acting.

When I had decided to issue the first number of HARMONY, in October, and spoke to Mr. Cramer of my intention, he said: "Why, you have had no experience in that line of work!" To which I replied, "No, I have not, but *I am* to have, and it is for me to commence its publication, and I shall ask no questions as to the result." He then asked me if I had any subscribers, to which I replied, no, not one. Then he asked if I had any money, to which I again replied, "I have not enough to get out the first issue." To this he said:

"If you have but ten subscribers, you will be obliged to get out a certain number each month, and it will be as much work for you as if you had a thousand; the work will be constant, and you will take upon your shoulders the expenditure of about a thousand dollars the first year, besides your work. Now, let us look at it. Are you ready to meet it?" This was the first time Mr. Cramer had made suggestions that in any way appeared to be in opposition to my proposed work. I took the matter into consideration for about fifteen minutes, and looked at it from his standpoint, and I assure you it brought a very uncomfortable feeling. "Then, said I, this work is for me to do, and I shall ask no questions as to the outcome or the necessary means with which to do; and the first number of Harmony appeared in October, 1888, for I fully realized at that time, as I do now, that there is no way by which good can be accomplished that is not open to those who act from the plane of Divine Being—from the Spirit of wholeness—for it is the Spirit that works all in all, the good and the true. The means necessary to carry on any work, is included in the necessity for the work.

During the first year and nine months after the College was chartered, I taught several Primary classes, systematised Normal lessons, and taught two Normal classes, besides publishing one volume of Harmony, for which I wrote a course of twelve lessons; also many short lessons, meditations, treatments, and answers to questions.

When we commenced the publication of Harmony, we took a decided stand on the question of mortal mind, and the denial of the visible universe. We took the position that there is no mortal mind, and that there is a visible universe of living things, that is within and of God. God being Infinite Mind and Omnipresent, we know no other Mind, Power or Presence.

In the fall of the year 1889, I was invited by Mary D. Fisk and other readers of Harmony, to visit Denver, Colorado, for the purpose of teaching a Normal Class. I accepted the invitation and agreed to go in February, 1890, the friends having meantime secured twenty-five names for the proposed course of instruction. When it was known that I would be in Denver in February, the readers of Harmony began with renewed energy to study the course of primary lessons that had been published in the first volume, that they might be prepared for a better understanding of the Normal Lessons. When about ready to start for Denver—which was my first trip from home,—I received a letter from a friend who had been instrumental in getting up the class, stating that the class might not be as large as had been expected, owing to influences at work that were opposed to my going to, and teaching classes in Denver. She said: "We do not want you to be disappointed or lose anything, financially, by the trip; do as you think best about coming." I stopped packing my trunk to read the letter, and immediately resumed the work of packing, saying to myself, "I will go, *now* is the time of all times to go; *now is the accepted time.*

In the evening when Mr. Cramer came home, I handed the letter to him. After reading it, he laid it on the table and said, "Go, if you have but one student;" thus do we always agree. So I finished my preparations, and in due time went to Denver, where I remained six weeks, during which time, through the instrumentality of Mary D. Fisk and Lillian Root, and their friends, I instructed two Primary Classes of sixty students each, two Normal Classes, one of fifteen and one of sixty; also gave a course in Genesis, in which there were over one hundred students. The verdict of all was, that this presentation of science, which accounts for visibility, and through the law of expression proves its at-one-ment with the Invisible, is harmony itself, and its influence was felt by every one who listened to the teaching, even where it was but partially understood.

The next year, in February, I again visited Denver, my son Frank accompanying me, and remained about the same length of time that I did the previous year, teaching and lecturing. The number of lessons and lectures given in the six weeks were eighty-eight. Upon the completion of this work I went to Kansas City with a view of teaching classes, but having no personal acquaintance in that city, I telegraphed the time of my arrival to Charles Fillmore, editor of the then *Christian Science Thought.* As the train was entering the depot at Kansas City, I said to Frank: "We would not know Mr. Fillmore were we to see him. We will go to the hotel, and then you can inform him of our whereabouts." Just after we had stepped off the train a gentleman of genial manner approached us, and said: "I am looking for Mrs. Cramer and son;" and I said: "I am looking for Charles Fillmore." "Well, said he, I am Captain Harper—Charles Fillmore is not far behind." We were then introduced to Brother Fillmore, when Captain Harper said: "I am here to take you to our home in West Port." Where we remained, enjoying the generous hospitality of Captain and Mrs. Harper until the work made it necessary for us to be near the classroom.

Before we left the depot they inquired if I proposed teaching in Kansas City, to which I replied, "I know there is work to be done, and I am here for the purpose of doing it." They said, "We have wanted some teacher to come to Kansas City, who would not insist upon holding up prices, and receiving a certain sum from each member of the class. They thought it would be well to form a club and guarantee the payment of all expenses, and a reasonable amount for teaching the class, and for this club to invite and bring in the people." To which my only reply was, "Perhaps I am just the one to do this work; make your own arrangements." As they had sought such an opportunity, when it came to them they accepted it, and verily made it their own. A reasonable compensation and necessary expenses were agreed upon, and a club was formed to meet the same, and in four day's time we had a class of nearly three hundred, besides a large Bible Class, out of which was formed a Normal course.

In the report of the Kansas City work, published in *Thought*, under the heading of "A Great Class," the editor said: "Mrs. M. E. Cramer appeared in Kansas City without herald or announcement, but that 'One Divinity that shapes our ends' seemed to have had a programme fully made out, and the players took their respective parts without any friction."

We then went to Liberal, Mo., remaining two weeks, and teaching one class comprising twenty-five members, which was a verification of the fact that "Man proposes, but God disposes," for the programme that I had made in my thought, did not include a class in that place, as I only intended visiting my relatives, whom I had not seen for more than twenty years. A most interesting report of the work was written at the time by D. L. Sullivan, and published in Harmony. All were benefitted, and several were healed.

From there we went to St. Louis, and remained six weeks, instructing Primary, Bible and Normal classes, and healing, and was instrumental in opening up a work—in the face of seeming insurmountable obstacles,—which has been continued by others, and carried on with great success. We went from St. Louis to Chicago, and remained eighteen days, and taught successfully smaller classes. From there we visited relatives at different places in Indiana, and was invited to speak in the Quaker churches at both Greensborough and Knightstown, the former being my birthplace, and child and girlhood's home. The Science was well received by the Quakers. They accepted it as "Real old Quakerism, with the healing added."

We have given this brief description of our trip, which is but a mere outline, as evidence of what may be accomplished by faith, in the way of demonstration. While I have neither talked nor adopted the voluntary system, as generally understood, I have not made it a point to talk money at all; yet all my work has been commenced without funds in hand, and has been carried on successfully; the manifestation of supply always being abundant. I have had absolute faith that the work would sustain itself; and were I contemplating a trip around the World, and if the purpose was in the interest of humanity, I would start with full faith, if I had but money enough in hand to carry me to the first stopping place. In my work there is no realizing sense of want; everything needful is at hand—has been supplied for the carrying on and furtherance of the work of Truth throughout the World. If the question is settled as to the advisability of doing the work, it is also settled that the ways and means are provided. My entire experience is proof against the belief that it is necessary to have money in the purse before entering into any movement or commencing any work. The movement or work brings its own needed means.

While on my way home from Indiana, I planned to start a Silent Unity Meeting in San Francisco, which plan I presented, soon after my return, to the audience in attendance at HOME COLLEGE Sunday service. A few present agreed to co-operate, and we at once appointed a meeting for the purpose of calling the Scientists together and organizing. This meeting has been continued ever since. It is faithfully serving the purpose for which it came into existence. The plan of organization, methods and purposes, were written out by us, and were in unison with the Unity work inaugurated in Kansas City, and was published in HARMONY, and afterwards in pamphlet, entitled, "THERE IS AN EVER PRESENT HELP FOR ALL."

In May, 1892, while (with the eye of understanding) viewing the Science movement, I saw and realized that the high, broad and deep statements made by the Scientists, and their all-inclusive claims of the Oneness of Life, and of possession and supply, must show forth in Unity of work—must be actualized in the works of the worker, and I spiritually understood that the time had come, was even then, when we who know what is Truth, and what it is to be engaged in doing the will and work of God, should act as if the work was one. As I knew the universe of living things to be the works of One Mind, or God, all harmoniously ordered within itself, I also knew that a work separate from Infinite Mind, and which was not in the interest of the living, was not anywhere in Truth.

Beholding, as I did, the Truth of the statement, "That they who live, live unto God;" that all living are within and have being in one supreme Mind, I saw that the individual actualization of this truth was in Universal Association.

Then and there the idea of the International Divine Science Association was conceived. It is based in the Truth that God is One, and his work is One. And International association will prove it. It is for the advancement of both local and universal teaching; local and international congressional work. International association is the universality and impersonality of every individual work.

They who do not comprehend the impersonality of this Association, do not realize the purport of its congressional movement.

On May 17th, 1892, the International Association was organized at HOME COLLEGE, and is designed to unite all in promulgating the truth of Being. There is no question that the birth of this Association was like one born in due season. It came in the proper time to actualize the claims of universality, that scientists as a body had been and are making. One of the main purposes of the Association is that of calling International Congresses, as a means of actualizing this true conception of universality.

The first International Congress of Scientists held in San Francisco in May of last year, was a demonstration of the wisdom and practicability of the movement as a means of reaching the people generally, and erasing seeming differences.

Dear friends, I am working with the same faith and assurance of success for the second International Congress that I did for the first. I am sure that our reward is with us in the good accomplished.

The members of the Association have given their time and work free. No officer or member of the Association has received for services one dollar of the money paid into the Association, or for the support of the Congress, but on the other hand have given freely towards the support of both. It is a work of Love with all, and it is freely given.

In the future, as in the past, the work will go on actuated by the Spirit of Truth, and with the same faith in the Omnipresence of Good.

In the consciousness of the risen Christ, our Life, where all are lifted up, will Mr. Cramer and I continue in the good work and endeavor to serve Humanity, the living, and the True.

THE CALL.

Tune: *"Just as I Am."*

There is One God, below, above,
Truth is His name, His nature Love,
His Life is Holy, It is One,
His Word comes forth, the living Son.

We love to be His Holy Word,
For God is a consuming Good,
And all that live is in the Son;
The Word is God, the All is One.

God, who is a consuming Flame,
Bids us accept His Holy Name;
Then I must be at one with Thee,
And see Thee ruling all in me.

As I'm thus ruled, Thy name is mine,
To use in every way divine,
To glorify It here on earth
In all, Thy Life has given birth.

Glorious privilege of Love!
The sacred law of Life, we prove,
Uniting us, embracing All,
And says, BE ME, this is My call.

EDITOR'S NOTES
by
Rev. Joan Cline-McCrary

This *RECORD* appeared in Volume 7 (Oct.,1894 and Jan.,1895) of *HARMONY* Magazine. Until the San Francisco earthquake on April 18, 1906, Malinda Cramer, often accompanied by her husband (Charles L.) and helped at home by Frank, continued her energetic schedule. In addition to editing the magazine, her schedule included weekly sermons (for several years repeating it that evening in Oakland), writing, teaching and setting aside three to four hours daily for healing — whether at home or on tour.

During the remaining ten years, she not only taught many thousands in person and through *HARMONY*, she nurtured the growth of the entire New Thought movement — offering praise and support, offering publicity for current "Scientist" publications and classes — in short, offering an international bulletin board for those in New Thought.

What appears to be unique about Malinda Cramer is that she nurtured and attempted to unify the various schools and movements of what would eventually comprise New Thought — for a time she suceeded. She furthered the efforts of all, through her magazine and through her personal presence. Her tours were always centered around existing movements where she visibly praised the work of whoever was the leader. This was evident in her visits to the Fillmores, D.L. Sullivan, A.P. Barton, the Charleses, even to Emma Curtis Hopkins' school. She publicized and supported their work, not just her own.

Cramer's vehicle for unification of all "Scientists" was the International Divine Science Association (the short-lived [1892-1899] IDSA)[1] — the prototype for the International New Thought Alliance. (Mary Baker Eddy flung the epithet of "false Scientists" at those who ventured to join in the first Congress, held in San Francisco in 1894.) As with *HARMONY* Magazine, the IDSA was intended to further the entire movement rather than a segment of it.

Unlike Mary Baker Eddy, Cramer never insisted that her students or those associated with her be required to use her particular words and writings. To an extent this accounts for the variance in these early New Thought movements which for a time were united. Most of the leaders had been her students, but they had autonomous movements.

The IDSA's unification of the several movements was premature, and by 1899 the vitality had gone out of the IDSA. Although it is never clearly stated, the various comments in *HARMONY* suggest dissatisfaction among the ranks after 1894 — apparently because some saw Cramer in a position such as Eddy took. But shortly after the 1899 IDSA Congress, Cramer indicates relief. (No one had volunteered to host the next Congress.) She says that something that had been plaguing her for several years had finally gone its course. There were no recriminations.

The INTA was just forming as the IDSA was nearing its end. Most of the INTA organizers had from time to time been associated with Cramer or with

her magazine, and she immediately publicized and supported the formation. She sent papers to the first Congresses and spoke at the fourth. We know from the *HARMONY* letters, as she made her last trip east — aiming for the September, 1905, INTA convention, teaching and healing as usual — that she was eagerly anticipating speaking. Yet, for some reason (never explained), she was unable to speak at that INTA convention.

It may have been that she became ill. She had experienced remarkable health after her 1885 cure, but her personal schedule for the next eighteen years had been grueling; and the pictures that we have of her show her becoming more delicate and frail. By 1905, at the age of 60, she was visibly tired. (Reportedly, Nona Brooks used to comment that Cramer "wore herself out.")[2]

If she wore herself out, it is only to our benefit. Her inordinate activity made her (possibly) the most prolific writer among the early New Thought leaders, although only her *Divine Science and Healing* has been available to the public, until the last few years. Now, with the accumulation of the eighteen volumes (and more than 6000 pages) of *HARMONY* Magazine, we can truly see the magnitude of her work.

Viewing her work in its entirety, one notices its all-inclusiveness of understanding. It is an understanding that accommodates the Eastern consciousness, Hermetic dictums, and Kabalistic wisdom — all clothed in the idiom of the King James Bible. Moreover, although her understanding is couched in the terms and phrases of the Nineteenth Century, it still can speak to *our* world of quantum physics and quarks.

Interestingly, Charles Cramer had remarked (upon seeing the ease of obtaining speaking engagements, the size of the audiences, etc. as the 1905 tour progressed) that "the pioneer work is finished." Also interesting is the fact that the last issue of *HARMONY* was numbered Volume 18, Number 7 (to Cramer indicating completion).

The earthquake brought a completion of Malinda Cramer's activity, for the fire that followed burned Cramer's Home College to the ground. After Malinda's death (in August), neither Charles nor Frank rebuilt the Home College or the work. The pioneer work was finished.

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[1] The term "International" was not hyperbole. From its inception, *HARMONY* gave Cramer's teachings an international out-reach. *HARMONY* reached what Cramer called "Australasia — possibly earlier than any other "Science" literature (1888), and some of Cramer's works were translated to German (from 1895 on), almost ten years earlier than *Science and Health* was translated into German. Eventually some of Cramer's works were even translated into Finnish.

[2] It seems reasonable that she missed the 1905 Congress because of ill health. On her death certificate (which lists *consumption* as the cause of death), the attending physician attested to having treated her from January of 1906. Unless this was just a "gloss" for the sake of legalities, it indicates an increasing weakness in her health. She had avoided physicians for nearly twenty years — unless they were of like mind.